ΑΥΜ

The being which is the inner self and which is minute, is always migrating in consequence of the connexion with the subtle body. The deluded do not perceive that Lord, primeval and radiant, and possessed of creative power; but devotees perceive him within themselves.—*Sanatsugatiya.*

THE PATH.

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THE IDEAL AND THE PRACTICAL.

It must be admitted that to be of any use in the world the ideal must be capable of being proved practical, but from this it does not follow that the self-dubbed practical people of to-day are the fittest judges of the practicability of any ideal theory; indeed, their very nature disqualifies them from judging of the wider fields of vision.

The charge of being unpractical is often made against the idealist who deals with the higher ethics by those who trudge along the well-worn track of daily duty, but though the latter may be incapable of soaring beyond the well-beaten way, the study of history in all departments of life might teach them that the visionary's dreams of one age may form the basis of practical work in the next. What good thing is there that the race has ever achieved that was not in the first instance shadowed forth by one whom the practical workers of his day regarded as an idealistic dreamer? The poets and prophets of all ages stand in advance of their time, but a modesty of demeanor in face of a revelation they are incapable of grasping would be

a more appropriate attitude for the practical workers than the assumption of omniscience which their ignorant criticism implies.

It is also beside the point to dwell on the fact that the idealist's life may not be on a par with his teachings; it may indeed fail to come up to the level of the conscientious duty-performer without in the least detracting from the value of such teachings. And it must also be remembered that "man is not, according to any analogy, observation, or experience, a straight line. Would that he were, and that life, or progress, or development, or whatever we choose to call it, meant merely following one straight road or another. The whole question, the mighty problem, would be very easily solved then." Man's nature is as complex as the Universe of which he is the microcosm. To instance two of the parallel lines of advance, the awakening of his spiritual perception is quite as important a part of his development as the progress of his moral nature towards altruistic thought and action. But all the force of the nature is required to effect real advance on either plane. Alternate life-times may be so consumed, with the apparent result that the one or the other is taking precedence in the development of the individual man. It ill becomes any, therefore, to belittle the results that are being achieved because they may not be on the particular lines on which they themselves are advancing.

It is also a fact in Occultism that the attainment of knowledge as to the real facts of existence and the ultimate possibilities of the soul produces great Karmic results. "That is because it is impossible to give any attention to occultism without making a definite choice between what are familiarly called good and evil. The first step in occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance. He goes on either on the good or on the evil path. And to step definitely and knowingly even but one step on either path, produces great Karmic results. The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently their Karma operates in a confused manner. But when once the threshold of knowledge is reached the confusion begins to lessen, and consequently the Karmic results increase enormously, because all are acting in the same direction on all the different planes; for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth: it cannot recede from it." The outcome of all this is that the evil in the Occultist is more rapidly brought to the surface than in the case of ordinary men. This is of course due to the greater intensity of purpose in the former, and it also requires a greater intensity of purpose to rid himself of the evil, but while that process

is going on it is only natural that the evil which lay deep seated in his nature, and which has been brought to the surface, should be very apparent to the eyes of men. The initiatory stages of occultism—that short cut to Perfection—may therefore easily appear to the eyes of the ignorant as a descent instead of an ascent.

A vivid illustration of the high ideality of a very material conception may be found in Mr. Edward Bellamy's novel *Looking Backward*. But to the majority of readers it will also stand as an illustration of the impracticability of an ideal theory. It must indeed be a trumpet call to action to one who can so shut his eyes to facts that he is capable of believing such an organization of Society as there pictured could by any possibility be realized by humanity as now constituted. Whether realizable or not, it should be to all of us a beautiful picture to which it is a delight to turn from the hideous reality of to-day. Though severed from all the spiritual aims that could alone give it great value, it is in some sort of way a vindication of the higher Socialism, the Socialism taught in the life of Jesus Christ, whose animating motives are love and charity, and whose end is justice—a contrast truly to the socialism whose animating motives are greed and envy and whose end is plunder!

Writing on [1]Christianity and Socialism in an article which breathes the atmosphere of sound common sense, and also that of an enthusiastic sympathy such as may well quicken the pulses of the reader with a like hope, Dean Plumptre points out that Socialism's real antagonist is not Christianity but the terrible culmination of Individualism which we are now reaching—individualism which finds its utterance in the question "May I not do what I will with mine own?," and which is summarized in the motto of universal competition, "Every man for himself and devil take the hindmost".

There are so many false notions prevalent about Socialism that his description is worth repeating. "The ideal of Socialism", he writes, "is just the opposite of this (Individualism). It assumes as the result of experience that there is in every man, either inherent in his nature or as the result of the environment by which his character has been fashioned, an evil selfishness which needs control; that the struggle for existence implies a fierce warfare of class with class and man with man—bellum omnium contra omnes—and is productive of an immense amount of evil. It holds that it is the function of the State to moderate this warfare and to remedy these evils. It insists on the principle that the rights of the individual are subordinate to the well-being of the whole Society; that right to freedom of action and to property is the creation of the State, and may therefore be limited and controlled by it. Even the Socialist theories which postulate

1 "Christianity and Socialism" by E. H. Plumptre, Dean of Wells, in the *Contemporary Review* of November, 1889. It argues well for the Church of England to find in its ranks so worthy a successor of such Christian Socialists as Robertson, Maurice, and Kingsley.

the natural rights of man both to freedom and to a share of the land look to the collective action of Society as the means of asserting and perpetuating them. It lies in the nature of things that this may be the ideal of any form of government—Monarchic, Aristocratic, Democratic. It is found in the theocracy of Israel under its judges or its kings. It may be represented in ideal pictures of a patriot king, such as we find in Dante's *De Monarchia*, Fénelon's *Télémaque*, or Ken's *Edmund*, or of government by the wisest, as in Plato's *Republic*, the *Utopia* of Sir T. More, the *New Atlantis* of Bacon. The language of the late Emperor Frederick in his rescript to his Chancellor was altogether that of one who desired to be a patriotic, and therefore Socialist, King; ready to "support every movement towards furthering the economical prosperity of every class of society and reconciling their conflicting interests".

But to return to Mr. Bellamy's book. An utopia where every desire of the senses should receive instant gratification is an ideal which will no doubt satisfy many men. To the poor of this world who are able to satisfy so few of their desires, it may indeed seem an Eldorado, but even granted that state to be attained which Mr. Bellamy so ably pictures, what advance towards any permanent bliss will man have made? Life must still be a struggle, blinded with ignorance and bounded by the grave. There will still remain the whole vast infinitude between the unrest of conditioned existence and the Nirvana of pure Being, between the pain-goaded and pain-causing struggles of man and the unutterable Peace of God. "Teach the people", says one who stands on the very threshold of that Peace of God, or who, indeed, may have renounced it in order more effectually to succour Humanity, "teach the people to see that life on this earth, *even the happiest*, is but a burden and an illusion". While the solution, one by one, of the varied problems of the hidden life may be practically attained by every individual, the Socialistic dream of material perfection, though it may become practical in some modified form to the Humanity of a far-off future, remains to-day in the realm of the beautiful ideals that are utterly impracticable.

While no real comparison can be made between the fanciful story we have been discussing and a great ethical work, it is a satisfaction to turn to such a book as Dr. Buck's *Study of Man and the Way to Health*. Though it may not be given to man to mould outward circumstance in accordance with his ideas of divine justice, the betterment of his own inner nature, the conquest of self, and the gradual enlargement of his sympathy are in the highest degree practical.

The *Study of Man* is undoubtedly a valuable addition to the Theosophical literature of the age, inasmuch as, while barely mentioning the word Theosophy and hinting only in a vague way at the fundamental doctrines of Karma and reincarnation, it yet appeals to the general reader, and more

particularly to the scientific one, in terms which, if the train of thought suggested be carried out, are likely to lead to some apprehension of the divine Wisdom, whice alone can offer to men, capable of reason, any adequate explanation of the mystery of existence.

It is, however, in some ways a disappointing book to lay down, particularly after the expectations raised by the laudatory notices with which it was ushered in. Perhaps too much stress must not be laid on the fact that for the general reader—indeed for all save those who are versed in the medical science of the day, many passages in the book would require further analysis to render them intelligible. But this, after all, is a minor point.

All able exposition of ethical doctrine must doubtless find readers whom it will benefit, but for those who only respond when the highest key is struck this book must be considered a failure.

To inculcate the love of one's neighbor, or, in a word, Altruism, has been one of the objects of all teachers of morality, and only praise can follow the perusal of any work devoted to such an end. But some efficient cause must exist. Without the highest sanction Altruism is impossible. "No man can be good without God", writes Seneca in his 14th Epistle; "God is nigh unto thee, He is with thee, He is within thee. If thou shalt see a man unappalled by dangers, untouched by illicit desires, happy in adversity, calm in the midst of tempests, looking on men as from a higher place, on gods as from an equal place, will there not enter into thee a reverence for such a one? Wilt thou not say, there is here something greater, something higher than can be believed to be of mere kin to the mortal body in which we behold him with our eyes? And such there is: that power within him hath come from God." PILGRIM.

(*To be concluded.*)

A VISION.

In my sleep I seemed to read from an ancient MSS. When I awoke, I remembered that which I had read, and I wrote it down for the benefit of those whom it might interest. This is what I read:

"I, one of the wise ones, who, having striven from youth up to know the truth and understand wisdom by self-discipline and the practice of altruism, have attained to the plane on which the vibrations of the past and the future are linked by the present. I have perceived many things, some of which I can understand, but of the remainder the meaning is not at the present time unfolded to me.

That which has come to me ofttimes in dreams and visions must be

significant. This of which I write may be of the past—or of the future. All that is required of me is to write as truly as I may perceive. If they who shall receive may know and understand, then the task to which I have been set will be accomplished.

It is an axiom of those who perceive, that we must understand the Macrocosm by the Microcosm.

While man's body is all one in texture, nature, and condition, there is a point of concentratiou at the mouth, where thought becomes manifest, but this is not fixed, because manifestation changes. So while the Macrocosm is the One, there may be a center of manifested force at a given point, and this point may vary according to the active conditions. From this fact, transmitted along the lines of thought from the unseen to the seen, man has received his ideas of the throne of the Infinite, on which is centered a form of the formless. This must be an absurdity, since there can be no form to the formless, but there must be certain relations of form to the formless. Effects have causes, and all causes must have a cause, which of itself has not a cause. Meditating upon this one night, as the shadows descended and the stars came out in their glittering breastwork, I tried to understand this paradox, and as I mused the environment slipped away, I beheld a vision : it was a vision which has been described by those whom the members of the Aryan Race, in centuries yet to come, shall regard as inspired.

There was brightness unapproachable, light impenetrable, glory indescribable. In this, around and about it, under and over it, was the One, The Absolute, The Three highest principles, which are never perceived except in the glory and light thereof. They cannot be confined. They can neither be formulated nor described. They are the cause, essence, and origin of life.

Around about this center of force stood four beasts which represented the quaternary of manifestation. They were in close connection with the brightness and light. Outside of these were four and twenty seats. Three and twenty were filled, and, as I looked, out of the far-off another form appeared, like unto those who were seated. They who reclined were grave, wise by the experience of centuries, lords over many incarnations, strong in the fulness of their unfolding. They were royal in the potency which their souls had acquired, in the benignancy of their kindness for all the created, in their reverence for the wisdom and the truth flowing forth from the source of all truth.

The one who approached from the far-off looked like the others, but there was a fresh potency of accomplishment, a fulness of purpose, imprinted upon his countenance, grave, dignified, high-born. There was a radiant joy, as with the athlete who wins a race, as of a scholar who conquers a difficult problem, or of the Neophyte who has passed in triumph his last trial.

The eyes shone with Divine light. As he reached the vacant seat, the Twenty and three rose up to greet the brother, and all that was before bright and glorious was intensified. Gravely, but most heartily, was greeting given to him who had returned.

As I questioned what all this might mean, a shining one stood at my side and answered my thought.

'Thou seest Twenty and four who seem to belong to the same Brotherhood and the same line of work, and have undergone the same training. Thou hast seen one who has been absent and has returned. In your records these Twenty and four are called Elders: rightly are they so called. The weight of thousands of years rests upon their shoulders. They go forth as they are sent to point out the way of light, truth, and life to the created, and devote themselves to the manifested upon the planets. While one is so manifested or incarnated, the Twenty and three assist in the work which was planned to be done.

He whom thou sawest coming and who has just been given greeting was a great soul just returned from the earth to his appointed place. He, Russian born and world trained, in the form of a woman,[1] had suffered much from false friends and bitter enemies; he had also attained much for the good of the earth-born; he had left behind him influences that shall reach through all the remainder of the cycles, until the fulness of time shall accomplish the work conceived in the invisible, begun in the visible, and continued under the direction of the Twenty and four Elders until accomplishment.'

I saw in my vision that man would hear something of this which I have seen, and would make two mistakes in his understanding of it. One was the attempt to locate that which had neither place nor time of duration. The second error was, that there was but one worker, while in truth there would be many.

Working under the law, the Twenty and four are associated during the cycle of manifestation, and each must once and again make visible upon the earth the signs and wonders of the potency of the spirit—the only Real, together with a knowledge of the powers which govern and control all things manifested and unmanifested.

As I looked, trying to understand all that was presented to my vision, a voice came to me, saying:

'Son of man, if thou dost not understand the vision, meditate, but seal up the Roll until the time of the end, when it shall be given to those who can receive it with clean hands and loving hearts.' So this have I done, and may he who reads perceive and understand better than I."

W. P. Phelon, M. D.

1 H. P. Blavatsky.

The Natural Law of Altruism.

Is such a conception possible, and, if so, is it equivalent to Atheism? The whole question depends on the meaning attached by each individual to the idea of Deity. In the very attempt to give definition and say what the idea of Deity means to him, each man puts a limit to Deity by confining it to the terms of his understanding. It then becomes for him personally a God, but it is not Deity for any other man, since there is no perfect identity to be found between two human minds. Therefore one essential aspect of Deity is to the finite human intellect incomprehensible. From this point, if the various attributes of Deity are considered, it is seen that all the attributes end in becoming a personal or individual God to the individual mind which considers them. Finally, Deity surrounded by all these attributes becomes an aggrandized personal God anthropomorphized in terms of the human understanding, and thereby loses its essential character of Deity. In short, beyond the fact that "in it we live and move and have our being," Deity as such is not related to the manifested Universe.

But Deity in itself is Absolute, and its Absoluteness of energy and consciousness is incomprehensible to us, and therefore to us is latent and unconscious. But none the less is there activity and consciousness which, by processes incomprehensible to man, render themselves into manifestation. Unity becomes polarised and diversified: energy and consciousness become interaction, guided by intelligence. In other words, there is proceeding from Unity a Trinity of Cosmic Substance, Cosmic Ideation, and Cosmic Energy. By some they are called Matter, Force, and Intelligence, and by others Spirit, Matter, and Force. But in reality these three have—by a process unintelligible to *our* consciousness—become in space and time the aspects of Absoluteness unconditioned by space and time. Thus it may be said that there are three stages in the passage of the concealed Deity into manifestation. It is not until the third stage—the differentiation of Cosmic Substance under the Energy guided by Cosmic Ideation—that the "Creative Powers" of the various religions are found. It is by these powers or forces interacting and differentiating that the manifested universe was formed. These are the Hierarchies of Archangels, Amshaspends, Elohim, &c., which collectively personify the attributes of Deity but are not Deity itself. In thus dealing with religion by basing it on a conception of Abstract Deity, a Unity manifested in an infinity of creative powers, it becomes evident that these creators are the instruments through which the workings of Universal Law are made manifest, and that there can be no question of caprice, such as we find in the sacred scriptures of many nations. It is plain that the creative powers are the ministers of that which is mind, will, and righteousness. In

this way order is evolved from "Chaos", and the mind dwelling on the workings of its origin—the Universal Mind—is eminently reasonable because adjusted to the most permanent conditions of the manifested Universe.

The Hierarchy of Being is incessantly engaged in the process of its own evolution, and within the Universe it might be said that, following the lines of universal evolution, there is an analogous Hierarchy for each Solar System and also for each Planet. Thus for the period of planetary existence within space and time there is an in-breathing after an out-breathing of cosmic energy as applied to this earth. In other words, the relative unity as applied to this earth emerges into diversity and then returns again to unity after accomplishing its evolution within a "world-period". It may, then, well be that powers hitherto unrecognised as natural powers may lie within the reach of those who press foward more eagerly than others in the line of evolution, and it would indeed be unfortunate for the general average of mankind if there were no restriction on the exercise of these powers. But as we see that self-denial leading from the assertion of the individual to the rights of mankind as a whole is one of the conditions of the involution from diversity to unity, the very fact of the acquisition of such powers carries with it the safe-guard. Such is the law, it would seem, of natural evolution. Thus supposing that some outstripped their fellow-men and, acquiring these powers, used them for selfish purposes and to gratify their own ambition, does it not also follow that nature, being mightier than the individual man (even though he be possessed of such extended powers), will inevitably put an end to the individual strength of such a man as opposed to the fixed line of her general evolution? In this way the power of the evolutionary Hierarchy of the Earth personified as Nature irresistibly follows the Law of its being, and so becomes a "providence" to those within its operations.

Thus those men who are spurred on to follow with the utmost forces of their being the law of evolution find the love of humanity entailed upon them, and in place of tyrants become the servants of nature and therefore of humanity. The higher they rise in the human hierarchy, the more they have to serve, until, as regards the total progress to be accomplished within a "world-period," they reach the limit of attainment. They may then be said to be on the threshold of Nirvana and to have returned from the evolution of individual self-consciousness to the unity of divine consciousness. Thus Nirvana is not the annihilation of self-consciousness, but it is union with the divine in nature, and rest from the labors of evolution. The work is accomplished. But there are those who, according to oriental philosophy, sacrifice this Nirvana and return to their labors, thus giving up their rest in order to become the quickeners and saviors of men who endanger themselves through delay in their evolution.

This very briefly is an outline of a religion with Deity and many Gods.

It is a manifested Pantheism based on a concealed Unity, and it is consistent with itself. As such, for the benefit of a large number of men it solves a number of difficulties both from the materialistic and the theological standpoints. It at least demonstrates why altruism and the love for humanity is a law which has its origin in the very foundation of Being, and the ethics of altruism therefore become a logical necessity. This is a feeble rendering of the Theosophy which Mme Blavatsky brought before the world, the said Theosophy being, as she repeatedly declared, no new idea, but older than humanity itself.

ARCHIBALD KEIGHTLEY.

THE SYNTHESIS OF OCCULT SCIENCE.

The impassable gulf between mind and matter discovered by modern science is a logical result of the present methods of so-called scientific investigation. These methods are analytical and hypothetical, and the results arrived at are necessarily tentative and incomplete. Even the so-called "Synthetic Philosophy" of Spencer is, at best, an effort to grasp the entire method and modulus of nature within one of its processes only. The aim is at synthesis, but it can hardly deserve the name of philosophy, for it is purely speculative and hypothetical. It is as though the physiologist undertook to study the function of respiration in man through the single process of expiration, ignoring the fact that every expiratory act must be supplemented by inspiration or respiration cease altogether.

Taking, therefore, the facts of experience derived from the phenomena of nature and viewing both cosmic and organic processes purely from their objective side, the "missing links", "impassable gulfs", and "unthinkable gaps" occur constantly. Not so in Occult Science. So far as the science of occultism is concerned, it is both experimental and analytical, but it acknowledges no "missing links", "impassable gulfs", or "unthinkable gaps", because it finds none. Back of occult science there lies a complete and all-embracing Philosophy. This philosophy is not simply synthetical in its methods, for the simplest as the wildest hypothesis can claim that much; but it is *synthesis itself*. It regards Nature as one complete whole, and so the student of occultism may stand at either point of observation. He may from the stand-point of Nature's wholeness and completeness follow the process of segregation and differentiation to the minutest atom conditioned in space and time; or, from the phenomenal display of the atom, he may reach forward and upward till the atom becomes an integral part of cosmos, involved in the universal harmony of creation. The modern scientist may do this incidentally or empirically, but the occultist does it systematically and habitually, and hence philosophically. The modern

scientist is confessedly and boastfully *agnostic*. The occultist is reverently and progressively *gnostic*.

Modern science recognizes matter as "living" and "dead", "organic" and "inorganic", and "Life" as merely a phenomenon of matter. Occult science recognizes, "foremost of all, the postulate that there is no such thing in Nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical '*atoms*' are simply organic units in profound lethargy. Their coma has an end, and their inertia becomes activity". (S. D. Vol. I. p. 626.) Occultism recognizes ONE UNIVERSAL, ALL-PERVADING LIFE. Modern science recognizes life as a special phenomenon of matter, a mere transient manifestation due to temporary conditions. Even logic and analogy ought to have taught us better, for the simple reason that so-called "inorganic" or "dead" matter constantly becomes organic and living, while matter from the organic plane is continually being reduced to the inorganic. How rational and justifiable, then, to suppose that the capacity or "potency" of life is latent in all matter!

The "elements", "atoms", and "molecules" of modern science, partly physical and partly metaphysical, though altogether hypothetical, are, nevertheless, seldom philosophical, for the simple reason that they are regarded solely as phenomenal. The Law of Avogadro involved a generalization as to physical structure and number, and the later experiments of Prof. Neumann deduced the same law mathematically from the first principles of the mechanical theory of gases, but it remained for Prof. Crookes to perceive the philosophical necessity of a primordial substratum, *protyle*, and so, as pointed out in the S. D., to lay the foundations of "*Metachemistry*"; in other words, a complete philosophy of physics and chemistry that shall take the place of mere hypothesis and empiricism. If one or two generalizations deduced as logical or mathematical necessities from the phenomena of physics and chemistry have been able to work such revolutions in the old chemistry, what may we not expect from a complete synthesis that shall grasp universals by a law that compasses the whole domain of matter? And yet this complete synthesis has been in the possession of the true occultist for ages. Glimpses of this philosophy have been sufficient to give to minds like Kepler, Descartes, Leibnitz, Kant, Schopenhauer, and, lastly, to Prof. Crookes, ideas that claimed and held the interested attention of the scientific world. While, at certain points, such writers supplement and corroborate each other, neither anywhere nor altogether do they reveal the complete synthesis, for none of them possessed it, and yet it has all along existed.

"Let the reader remember these 'Monads' of Leibnitz, every one of which is a living mirror of the universe, every monad reflecting every other, and compare this view and definition with certain Sanskrit stanzas (*Slokas*)

translated by Sir William Jones, in which it is said that the creative source of the Divine Mind. . . . 'Hidden in a veil of thick darkness, formed *mirrors of the atoms* of the world, and *cast reflection from its own face on every atom.*'"—S. D., Vol. I, p. 623.

It may be humiliating to "Modern Exact Science" and repugnant to the whole of Christendom to have to admit that the Pagans whom they have despised, and the "Heathen Scriptures" they long ridiculed or ignored, nevertheless possess a fund of wisdom never dreamed of under Western skies. They have the lesson, however, to learn, that Science by no means originated in, nor is it confined to, the West, nor are superstition and ignorance confined to the East.

It can easily be shown that every real discovery and every important advancement in modern science have already been anticipated centuries ago by ancient science and philosophy. It is true that these ancient doctrines have been embodied in unknown languages and symbols, and recorded in books inaccessible to western minds till a very recent date. Far beyond all this inaccessibility, however, as a cause preventing these old truths from reaching modern times, has been the prejudice, the scorn and contempt of ancient learning manifested by the leaders of modern thought.

Nor is the lesson yet learned that bigotry and scorn are never the mark of wisdom or the harbingers of learning; for still, with comparatively few exceptions, any claim or discussion of these ancient doctrines is met with contempt and scorn. The record has, however, been at least outlined and presented to the world. As the authors of the *Secret Doctrine* have remarked, these doctrines may not be largely accepted by the present generation, but during the twentieth century they will become known and appreciated.

The scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its very vastness has escaped recognition in modern times. That the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our every-day "sense-perception" is to us inconceivable, and yet such is the fact; and why should the modern advocate of evolution be shocked and staggered by such a disclosure? It but justifies his hypothesis and extends its theatre. Is it because the present custodians of this ancient learning do not scramble for recognition on the stock exchange, and enter into competition in the marts of the world? If the practical outcome of such competition needed illustration, Mr. Keely might serve as an example. The discoveries of the age are already whole centuries in advance of its ethical culture, and the knowledge that should place still further power in

the hands of a few individuals whose ethical code is below, rather than above, that of the ignorant, toiling, suffering masses, could only minister to anarchy and increase oppression. On these higher planes of consciousness the law of progress is absolute; knowledge and power go hand in hand with beneficence to man, not alone to the individual possessors of wisdom, but to the whole human race. The custodians of the higher knowledge are equally by both motive and development almoners of the divine. These are the very conditions of the higher consciousness referred to. The synthesis of occult science becomes, therefore, the higher synthesis of the faculties of man. What matter, therefore, if the ignorant shall scout its very existence, or treat it with ridicule and contempt? Those who know of its existence and who have learned something of its scope and nature can, in their turn, afford to smile, but with pity and sorrow at the willing bondage to ignorance and misery that scorns enlightenment and closes its eyes to the plainest truths of experience.

Leaving, for the present, the field of physics and cosmo-genesis, it may be profitable to consider some of the applications of these doctrines to the functions and life of man.

"The intellect derived from philosophy
is similar to a charioteer; for it
is present with our desires, and
always conducts them to the beautiful."

—DEMOPHILUS.

(*To be continued.*)

THE FORGOTTEN ARTICLE OF THE APOSTLES' CREED.

Jesus says "I and my Father are One", and again prays that his disciples may be one in him as he is one in the Father. In the proem to John's Gospel it is written, "And the Word was with God and the Word was God; and the Word was made flesh and dwelt among us, full of grace and truth". And again it is said, "John was not that Light; but that was the true Light which lighteth every man who cometh into the world". In this remarkable chapter of the New Testament the "Light" is used as the equivalent of "Word", Light of God and Word of God meaning the same thing. All this proem to the Fourth Gospel seems at first very mystical, and we cannot understand it, but as we appreciate the real meaning of the words and connect them with other words used by Jesus, as reported in the same Gospel, we begin to comprehend their full meaning and find that the passage

reveals more of truth than any other chapter in the whole Bible. Only, however, when you possess the key does it give any information; to most persons it is the blindest part of the Sacred Writings. But to Christianity in America as to Buddhism in Ceylon. Theosophy brings the key which will unlock the long-closed doors and reveal the inner meaning.

This Proem to the Fourth Gospel, which is so much of a puzzle to most persons, even to Theologians, accords entirely with the general teaching of Jesus, and, whether written by the Apostle John or not, was certainly composed by one who had comprehended the full significance of the oft-times mystical language used by Jesus, and who must have been in very close communion with him, receiving the full instruction imparted only to the inner circle of brothers who were deemed worthy to understand the meaning of the parables used for the multitude, since "it was not fitting," Jesus said, "to cast pearls before swine".

What Jesus wished to teach was the Deity of Man, an idea common to all the Mysteries and taught by all the Great Masters, but entirely forgotten by the Jews when Jesus came to lead the world from darkness to light. Except the students of the Kabala, who were usually men living apart from the world, the Jews in the time of Jesus had forgotten their origin and the fact, once known, that they possessed a divine nature. So immersed were they in materialism and the external that Jesus tells them that their father is the Devil, that is, the man of the earth, material and earthly. "Ye claim Abraham as your father, but ye are children of the Devil". The same would be said to-day to the Christian church, were Jesus to appear again; the same must be said by the successors of Jesus and the other Adepts who lived in the Spirit. The Jews had lost their life and had joined the children of darkness over whom, according to the Magians, Ahriman or the principle of darkness presided. When the light shined into the darkness men did not understand that it was the light and would have none of it. In precisely the same condition stands the Christian Church. Theosophy, the same light which Jesus placed before the Jews and for bringing which they caused him to die, is now offered to the Christian Church, which, immersed in materialism and the worship of the Mammon of Unrighteousness, rejects it with scorn. And the central thought of Theosophy is that humanity is divine: God and Man are one, or Man is God; which was also the central thought of the message which Jesus presented at the beginning of the Christian Era.

In the *Pistis Sophia*,[1] said to have been written by one of the Apostles and accepted by all of the Gnostic and many of the Orthodox Christians as directly inspired by God, we find the following passage which shows how man was regarded during the second and third centuries.

1 First completely translated into English, we believe, by G. R. S. Mead, F. T. S., in *Lucifer*. [ED.]

"And the Spirit of the Savior was moved within him, and he cried out and said, 'How long shall I bear with you, how long shall I suffer you? Know ye not and do ye not understand that ye are all Angels and all Archangels and Lords and Gods? Cease not to seek day and night, and stay not yourselves until ye have found the purifying mysteries which shall cleanse you and make you pure Light, that ye may inherit the Light of My Kingdom. Now therefore, thou Andrew and thy brethren, because of your Renunciations and all the sufferings and peril which ye have undergone, and your Reincarnations in different bodies, and your afflictions, and that after them all ye have received the Fructifying Mysteries and have become exceedingly pure Light, and shall be Kings in the Kingdom of Light forever.'"

In further proof that this was the position of the early Christian Church I will quote the words of Justin Martyr, A. D. 139.

"One article of our faith, then, is that Christ is the first begotten of God and we have already proved him to be the very Logos (universal reason) of which mankind are all partakers; and therefore those who live according to the Logos are Christians, notwithstanding they may pass with you for Atheists. Such among the Greeks were Socrates, Heraklitos, and the like; among the barbarians were Abraham, Elias, and many others. Those who have made the Logos or Reason the rule of their action are Christians and men without fear."

Theosophists have no difficulty in saying with the Catholic Church "Christ is God", or "Jesus is God", but we must also say, as did Jesus, "Ye too are Sons of God". When Jesus is called in the New Testament "God", allusion is always made to the Christ, or the Logos, or the Higher Self. Jesus was God: we have no quarrel with the Church over that doctrine; but we call attention to the long forgotten doctrine which lies at the base of Esoteric Christianity, "All men are God", unless they have altogether driven away the God part, have divorced the Higher and Lower Selves, and, like the Jews in the time of Jesus, have the Devil for father. The all-important doctrine of Theosophy, as it seems to me, which overtops all others, or, rather, on which all others are founded, is "Man is God". All men are Sons of God, for in all dwells the Light, in all is incarnate the Word; else are we not men at all, only bodies having the appearance of men, from which the Higher Self has departed. This is the forgotten doctrine which was made the most important part of that Esoteric Christianity which was imparted by Jesus to his disciples and by them to the brothers, until the time when the Church and the State were united under Constantine and every one was admitted among the brothers with no proper instruction. After the Union the secret meaning of the parables was forgotten, for the Church, married to the Mammon of Unrighteousness, could neither see the Light nor hear the Word. Consider the ever-amusing parable of the Prodigal Son, in which the Prodigal after wasting his substance in riotous living "comes to himself" and straightway hastens to return to his Father's House, just as all

men will do when they also come to themselves. I need write no more in proof of the fact that the Deity of Man was a central doctrine with Jesus and the early Christian Church.

But it is one thing to affirm a doctrine and believe in it, quite another to know the truth which is expressed by the doctrine. What Jesus taught his disciples, what the Great Masters of all time taught their disciples, what "Those who know" are through Theosophy teaching all who will devote themselves to the study, is that Men are God. In olden time, such was the effect of teaching this great truth that, when imparted in the Eleusinian Mysteries, men came forth from the initiation entirely changed. It seemed, indeed, as though they had been baptized with the Holy Ghost and born from above. Knowing that we are God, all things are possible; as Jesus told his disciples, "Greater things than these shall ye do." Moses said to the Israelites that God had revealed himself in the burning bush as "I am that I am"; a better translation for individual man is, "I am that I will to be". Then, if we are God, we can be what we will to be and do what we will to do, and can do greater things than the Nazarene. Until the year 300 A. D. the faithful did do greater things than the Master, but when they forgot that they were God, the power departed. Theosophy proposes to restore to men this power which belongs to them. Now have we indeed stepped from darkness to light. Before we were blind, now we see; before we were deaf, now we hear; God speaking to us, not in a Bible written long ago, but in a Bible being written to-day, and, better than in any Bible, speaking in the closet where, having entered, we close the door and hear the Voice of the Silence.

When we remember the effect of this divine knowledge among the so-called heathen and among the early Christians, among the disciples of all the Great Teachers, may we not expect that when men and women of to-day through the influence of Theosophy come to know that they are God, may we not expect a genuine conversion of the world and the coming upon the earth of a grander race of men than have yet dwelt upon it, even of a people who know that they are God and to whom all things are possible?

Rev. W. E. Copeland, F. T. S.

Tea Table Talk.

A short time ago the Observer walked along a quiet street approaching one of the great thoroughfares of the city. All at once the droning air was stirred, grew tense, concentrated and broke into a cry, a cry repeated by a score of voices, and all about him, springing up like the famed dragon's teeth which, when sown, sprang from the earth as armed men, from all parts suddenly appeared an excited mass of human beings, bearing towards one

point where they gathered, intent and swarming. One moment—an empty street; the next—a great human drama: sidewalks, doorsteps, balconies, the very roofs, were alive with humanity. The clamor of the fire engine, the clang of the fire bell and trample of eager hoofs had not evoked this multitude; their advent was simultaneous. Whence, then, the summons? A dread stillness falls over the crowd, and shrill above the city's drone a woman's shriek is heard. And then the crowd, before the great mansion whose every window and doorway belch smoke and flame, before the delayed ladder-wagon and the anguish of the poor creature leaning from the upper windows, the crowd utters a hoarse growl of rage, surges towards the firemen, thinks better of it, and sullenly mutters at them; then falls to cursing as the shrieks again besiege the gates of the sky.

The Observer looked from face to face and shuddered. Bitter black faces, wolfish, angry, the teeth showing behind the parted lips as they gazed upwards; hands clenched and nostrils dilated; eyes burning; throats emitting that hoarse growl. One of their kind was in peril—and each took that peril as an image of the strait himself might be in, and hated those who failed—My God!—who *failed* to snatch himself from the flames. And again the cry of rage broke as the smoke swirled and parted, showing the woman about to leap to the street, upright and quivering against a back-ground of flame. Then—oh! delirium!—the wagons—the ladder-wagons; and cheers arise; and a hundred hands, a multitude of eyes and voices point out the on-coming hope to her and stay her on the very brink of the mad leap. And yet, she cannot stay. The fire snatches at her; she stoops—and the crowd shudders; she gathers herself together—and a loud moan of anguish goes up and "The ladders! Stop! Stop! the ladders," and women cling together in an agony of dread, fearing to see, fearing not to see, as the crowd parts and surges backward to make way for that which shall fall amongst them pursued by the fire. But no! She has turned about, has lowered herself from the window to the broad cornice of the window below, and crouches there upon the narrow ledge, hunted, pursued, smoke-lumined, but, for the moment, safe upon the giddy perch.

A gasp of relief goes up. The firemen have not been idle. Driven back from the doorways they forced open, they hurl themselves upon the ladders; these are raised—and a fusillade of cheers, like scattered shot, breaks from those panting throats. A moan, a snarl, follow. The ladders are too short. Flames, darting from the window above which she crouches, leap upward and backward at the woman; her cries are cries of pain and madden the crowd.

A new hope appears. But see! she moves restlessly—she rises—is she going to leap now, *now?* Ah-h-h-h-h. A great cry—as from a single Titan's throat, goes up in the word "Stop! stop!" Gestures of command, of warning, of entreaty, lift every arm. The critical moment! One scaling pole is set against the house. The firemen run up it. Another is lifted—and the fire is unendurable; for one moment more it cannot be endured; the woman—the woman—she is leaping—she has leaped? A burst of thick, evil-smelling

smoke conceals the place where she stood. A thud—an engine horse has stamped his hoof, and hysterical sobs are heard in the swaying crowd. Is it—? No! No! The smoke lifts, and the foremost fireman snatches the poor creature who leans, shrieking, out of the fiery jaws, grasps her at the very instant when she launches herself upon the air. She hangs from his stalwart right arm, a dangling charred burden. In mid-air she is passed to another man below, and still another, reaches a ladder, stumbles down its rungs, is safe, is here, is here, falling blindly into the arms that reach out for her, is here, on the hither side of Life still. What a cry goes up. She is saved! Oh my Sisters! Oh my Brothers! We are saved. We are returned to the simple daily life wherein we think ourselves so safe till the Unknown seizes us. Women break into loud weeping. One faints and is born away. A girl flings herself upon the neck of the engine horse and convulsively kisses his broad grey brows. The *gamins* dance and race. Men embrace one another who never met before; others stand smiling broadly, the tears running down their cheeks; one breaks into a frenzy of cursing, his eyes radiant with joy. The crowd, the great, fused, self-magnetized crowd, one with itself and with all other selves, sends out ringing cheer after cheer. And the proud steeds, who have done it all, curvet as they draw their dazzling towers away.

And why—why all this emotion, this joy? asks the Observer. Is it because a fellow creature, doomed to a horrid death, bodying forth to each the image of himself or herself in like peril, was saved before their very eyes? Is it possible? A fellow-creature—whose fellowship was denied an hour before and will again be denied in many an hour hereafter. A mere serving-maid, one of thousands of souls passed by, ignored. One to spurn in any moment wherein she might ask alms or obtrude an unpleasant self upon our sybaritic selves. One of the many to be used, cheated, betrayed, pursued, trampled upon in the competition for gain, power, pleasure, livelihood, or life. One who a moment ago was Another, but who became all at once to each himself, myself, when set on high, the quivering prey of Danger. One who is nothing, and less than nothing, to us, until the human heart feels the "Open Sesame!" of the human cry. That electric force runs from heart to heart and makes them one. He who has not seen the crowd fused to one single heart, focussed to a single mind, a sole thought or aim, does not know the potent charm of humanity for humanity; he does not know the deep roots of the **Identity of Souls.**

The terrible irony of it! Our fellows are nothing to us but the sources of our power. Then in a moment any one may become ourself—a cherished self to us—and then he drops back again into the vast seething ocean of souls. He is indistinguishable amid the general pain that is remote from us till it fastens upon our own vitals and we too sink into that bitter wave.

The Observer went his way with bent head. His heart was moved within him, for all his watchful and impassive aspect. That heart spoke.

In every man there is a Great Deep. If he listens it speaks to him. Its melodious voice interprets Life. It repeats the riddles of pain and death and confusion, and makes them over into a song—the song which is universal. The Deep Heart spoke thus to that thoughtful mind.

"Humanity is one and indivisible. Individual acts and lives deny this truth. They deride it. A moment of human peril, or enthusiasm, or inspiration arrives. Life—Life itself is threatened: or it is invaded; or exalted. It has a voice. It cries out—a mighty, silent, all-pervading cry. An impulse, more swift than the light, more subtile than the ether, more fiery than the sun, darts through the oversoul. It has a station in every mind, a register in every heart; by its possession men are unified, as separate breakers are beaten into one wild wall of storm. Man recognizes himself in man; the common identity is seen. That image of Danger or of Hope is himself; with it he weeps, with it rejoices. In moments of great excitement there are no longer men, or men and women; there is only Mankind, only the Brotherhood of Humanity.

"This sentiment is the source of sympathy, that sympathy which is the only vicarious atonement, for by it alone, and in its exercise, man puts himself in the place of another with whose pulse his pulses beat. This sympathy is the great interpreter, the world-opener. It penetrates all barriers. It is identity of consciousness. He who can identify himself with the consciousness of one other self, of one other thing, is upon the occult path of adeptship. From this sympathetic identification of self with all things, and all things with self, not even the creatures are shut out. Universal Brotherhood does not stand for humanity only. It stands for the 'identity of all souls with the Oversoul' where every atomic life is a soul."

So mused the man. The Deep Heart of him spoke again.

"But why wait for the sharp sudden moments to know our brother? Often we know him only when he has gone from our eyes; when his abandoned husk lies before us. Then we mourn for the winged soul—thing of air and fire—which we behold not, but which was hidden from us in the heart we so often wounded, so often denied. Ah! wait not for these crises in which to be kind to one another. See how often remorse attends the dead. Let not compassion come up tardily to the brink of the grave. Be wise, be merciful, know the brother heart now; *now*, while it lives, suffers, needs, and hungers at your side. These lightning moments of storm reveal men to one another as each traveller sees the face of his fellow in the lurid breaks of the tempest. In that tempest who can work? Know one another in the broad light of the common day. Feel with one another now. Work each for the other now. Hope in one another now. Wait not for flame and despair to fuse your hearts. Let brotherly sympathy anneal them now before it is too late for useful action, before it is too late for that sublime hope which lies in the conquest of self for the evolution of all higher selves. There is but one moment for brotherly love. That moment is the eternal NOW.

JULIUS.

DEATH.

Theosophists who were not brought up under "Evangelical" influences have no adequate perception of the change Theosophy makes in the view of death. To an orthodox, death is a penal infliction indicative of Divine wrath, the close to all hope of change or reformation, mysterious and awful and terrifying in every aspect, but especially because it introduces into the immediate presence of God a soul which is then to receive assignment of woe or bliss. Which shall be assigned can never be foreseen, for, as not character but faith is the determining factor, and as no one can say whether the faith of the deceased was sufficient to "justify", there must be painful uncertainty in every case short of conspicuous saintliness. The harrowing fears, the agonies of doubt and misgiving undergone by pious relatives over every open grave, no arithmetic can ever compute.

But the conception keeps also the living in terror. St. Paul most justly describes those who "through fear of death were all their lifetime subject to bondage". Not knowing when it would come, but only that it was horrible in its details and incalculably momentous in its consequences, with no security as to its outcome beyond a sentiment known to be fickle and avowed to be deceptive, is it any wonder that orthodoxy kept them shuddering along every step of the way towards the open tomb at which it ceaselessly pointed?

It is one of the measureless blessings of Theosophy that this odious libel on God and Nature is demolished, the whole demoniacal conception obliterated, and the aspect of death completely revolutionized. With an indignant sneer Theosophy shatters the terrorizing image, and substitutes for it a benignant, rational, and kindly figure.

The notion that death is a punishment for sin is the basis for the orthodox erection, and this is blasted to atoms by proof that death is a natural step from lower to higher planes, the necessary transfer from scenes one has exhausted to those still in store. It is no more arbitrary, no more terrific, than birth. But, in itself, it is not even a calamity. Far worse would be the fate of one doomed never to die, ever to pass centuries of wearied disappointment without hope of relief or change. Even the orthodox have occasionally sensed this, and, momentarily blind to the slight on the Divine judgments, have sung, "I would not live alway; I ask not to stay".

Having thus removed the ground-work of the misrepresentation of death, Theosophy proceeds to erect a true conception. As death is but a door, a transit from earth-life to life beyond earth, all must turn on the view of each. Now earth-life, says Theosophy, is that era during which an incarnate individuality undergoes experience, forms character, and suffers

whatever evil its demerits demand; life beyond earth is the era during which the individuality, no longer incarnate, digests the results of that experience, reposes in the wealth of that character, and enjoys whatever good its merits deserve. Here, in this mixture of right and wrong, and turbulence and serenity, and peace and warfare, we have our partial reward and also our copious discipline: there, in the calm sunlight of subjective existence, sorrows have passed away and heavenly rest comes to soothe and refresh the one who has ceased from his labors. But when that rest has fulfilled its needs, when full reward has been given and the time has come for another pilgrimage, the individuality returns to earth-life, assumes a different personality, and begins again the formation of its character.

Observe, says Theosophy, the contrast between earth-life and the other, and so the new view we must take of death. There is no "Day" of Judgment, for Judgment is daily and unceasing. There is no nearer presence of God, for, whether with bodies or without them, "in Him we live and move and have our being". There is no "final doom", for no finality is possible while character is forming, and "doom" has no meaning apart from desert. "Hell" is not a future and outside torment into which sinners shall be dropped when the loss of their bodies makes it possible to get at them, but a present and interior state which they create for themselves through their passions and wrongs. "Heaven" is not a remote and exterior scene where saints are to congregate in resurrected bodies and imperfectly disciplined souls, but a condition of the internal man, realizable on earth so far as his development has made it possible, and off the earth in a measure unattainable while enfleshed. Punishment is not future, but present; not there, but here; not beyond the earth, but on the earth. And happiness, though found here too, is there without alloy.

This being so, we see at once the different aspect Theosophy gives to natural death. Not the introducer to an uncertain future, with the chances greatly in favor of woe, but to certain, assured peace and happiness. Never the stern avenger, he is ever the kind friend who opens the door to bliss. No pain enters the unseen world, and we, with knowledge that only bliss is ever found within it, can lose all fear as we contemplate that door afar or see it opening for our approach. For where is the pain, where the discipline and sorrow that we know must follow our many faults? In *life*. Birth, not death, is what introduces us to sorrow and ensures that every sin shall meet its recompense. If we are to be terrorized at any of Nature's processes, it must be the cradle, not the grave. If any one is free from either danger or uncertainty, it must be that which ushers only to joy and peace.

What an unspeakable boon has Theosophy thus given to men appalled with the horrors of a mistaken creed! As true conceptions of life and death make their way throughout the land, what wretchedness will

they dispel, what agony of spirit for self and loved ones, what hardness and coldness towards the Author of all good. If Theosophy did nothing to uplift higher motive and finer endeavor, if it disclosed no better ground for human fraternity and mutual help, if it solved no mysteries and lighted no gulfs and cleared no doubts, if it gave no rational interpretation to existence and furnished no adequate impulse to development—and it has done all these; yet it would have conferred this incalculable blessing,—emancipation from imaginary but bitter terror, the transformation of Death from an enemy to a friend, the resurrection, not of a disintegrated carcass, but of a rational belief.

ALEXANDER FULLERTON.

LITERARY NOTES.

OUR BOMBAY BRETHREN have begun the Theosophical periodical contemplated, and issued the first number in September. It is called *Pauses*, and bears the motto "Pause, Think, Know", the idea being to supply material for thought during those intervals which occur after a surfeit of work or amusement. The initial "Letter to the Public" is excellent in every way, especially in its vindication of the utterly free and unlogmatic character of the T. S., which, it says, "exists to investigate doctrines, not to promulgate them". One American tract, "The Necessity for Reincarnation," is printed entire, as also Col. Olcott's *Theosophist* editorial on "H. P. B.'s Death", Mr. E. D. Fawcett repels the charge that Theosophy is atheistic, and Mr. E. Hawthorn writes on "A Beginner's Sorrows". Kind and warm greetings go from us to this new undertaking and to the Indian Theosophists who with no small effort are its authors. If its teachings could reach and sway all English residents, how different would be the social and political condition! [A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, No. 11, is called *True Science, or Keely's Latest Discoveries*, and is the third and concluding part. A number of excerpts from Keely's writings are prefaced with an article upon him and them by Mrs. Bloomfield Moore, in the main very well done, though the belief that human peace and harmony will be brought about more by Keely's discoveries in his researches for aerial navigation than by the spread of altruistic sentiment smacks a little of feminine enthusiasm. The conductors of *Siftings* express regret in a "Note" that the compiler devotes so much space to stating her views on God. The space is between half a page and a page, and the "views" are 10 words used by an Adept and 6 words quoted by Him from the Greek poet Aratus. Nothing in our own Theosophical experience is more astonishing and incomprehensible than the fierce resentment by a small school of Theosophists at any mention of God, not merely Mrs. Bloomfield Moore but St. Paul or anybody else being turned upon and rent if he does but hint at belief in Deity. Reverent mention of the Supreme seems to excite more scorn, derision, and prompt appeal to arms than would any amount of blasphemy or ribaldry. A logician marvels how people can repudiate Atheism and yet scout at everybody who holds to Theism, can quote the Adept Paul to prove Human

Fraternity and hoot at him for teaching Divine Fatherhood. It is not, of course, obligatory that all Theosophists should be logical, but it is highly desirable. A translation of a good Swedish paper says that candidates for Initiation must be *willing, fearless, industrious, patient, and discreet.* Miss Katharine Hillard's impressive poem, "An Egyptian Allegory", solemn and sad and warning, is quoted from *Lucifer.* [A. F.]

SEPTEMBER THEOSOPHIST is not very juicy: Col. Olcott and Mr. Keightley have both been away. E. T. Sturdy well analyses the characteristics of the Sections in "Three Aspects of the Theosophical Movement", Anna Ballard prefaces an interview of an Australian reporter with Col. Olcott by a bright description of reporting in general, and C. L. Peacocke intelligently discusses some questions in Karma. *Voila tout!* [A. F.]

THE PAINFUL INCIDENT in connection with the Psychical Research Society of Boston which it was our duty to record, *i. e.*, the chastisement of its founder, an English Professor, by an injured husband, still receives attention from the press. *Town Topics* of Sept. 24th states that the Professor has been requested by its Governing Committee to resign from the Tavern Club, and that he declines on the ground of innocence, although identified by the husband and by two hotel officials. *Town Topics* does not give the Professor's name, and we are without data for speculation; but if Mr. Richard Hodgson, himself an Englishman, identified with the P. R. S. of Boston from its foundation, and therefore conversant with its roll, can be induced to abate the reticence with which he received our representative and to coöperate with us in exposing the culprit, he will have done something to expiate the meannesses with which Mrs. Besant has charged him. Of course it would be galling to be pointed out as the victim of stripes and so made the victim of gibes, but Mr. Hodgson's duty should not be restrained by sentiment, however natural. The P. R. S. in Boston is suffering from public merriment over the caning of its Founder, and if that Founder should also be expelled from the Tavern Club, Mr. Hodgson's effort to screen him must surely be vain. Such things *will* get out. Neither a Society nor a Secretary can make headway against laughter, and perhaps poor Mr. Hodgson, like Katisha in "The Mikado", may have to "succumb" and go away in wrath and bitterness at the jeers of ribald foes. We were about to say that the Governing Committee's "Report"—but we will not add to his woes by using that harrowing word. [A. F.]

THE NEW CALIFORNIAN for October has a singularly clear and vigorous article on "The Scientific Basis of Religion" by J. H. Scotford, and a warm, loving encomium on the character and labors of Col. Olcott, together with full notice of the General Secretary's appointments in California. The evils of our present social system are feelingly portrayed, and the increasing outlay for police over education in New York, but it is a mistake to denounce machinery and mills as if they were the causes of those evils. Would there be general prosperity through purely manual labor and no factories? Certainly not. [A. F.]

THE BOSTON BUDGET of Oct. 4th refers to Karma as a now well-known Law, gives a column to an interview with Mr. S. V. Edge, Assistant to Gen. Sec'y Keightley of India, and promises a series of 11 articles on Theosophy.

THE INDIANAPOLIS LETTERS ON THEOSOPHY, a series of articles recently appearing in the *Indianapolis Sentinel*, written by the author of *The Wilkesbarre Letters on Theosophy*, has been issued by the PATH office as a pamflet of 34 pages of like size as its predecessor. It treats of the elementary doctrines of Theosophy, though from a different view-point and after a different method, and adds another to the growing number of publications purposing to excite sympathy for the Wisdom-Religion by showing its conformity to reason, Law, and the facts of life. It gives special attention to the true conception of Death, and devotes one "Letter" to a candid explication of the reasons why the reverence of Theosophists clusters so largely around a woman. [PATH, *N. Y.; price 10 cts.*]

1875 TO 1891: A FRAGMENT OF AUTOBIOGRAPHY, is Mrs. Besant's farewell address to the Hall of Science on Aug. 30th, in which occurs the famous passage which has convulsed all England,—the passage asserting her reception of letters from Master since H. P. B.'s departure. The whole address is a master-piece of eloquence, and every page of such an autobiography is precious, but the passage in question is what may prove an epoch in Theosophic history, as our London Letter goes to show. The Theosophical Publishing Society have published the address as a pamflet, and it may be ordered from the PATH for 7 cts.

OCTOBER LUCIFER takes "Theosophy and Christianity" for its editorial topic. Rightly stating the great importance of the question of the attitude of the former to the latter, the editor gives 3 propositions as having been authoritatively laid down by H. P. B., any clashing with which is untheosophic. The different meanings of "Christianity" are wisely discriminated, and only Christianity as historically taught by the Churches is confronted with Theosophy. The article is strong, learned, telling,—*cela va sans dire*, and much of it will have the hearty commendation of every devout and rational man. It is somewhat inadequate, time and space having apparently been lacking for full treatment, but a graver criticism is its tendency to regard Theosophy as a cut-and-dried system, infalliblY revealed and therefore a finality, embodied by an authoritative teacher in a published book, divergence from whom or which is a permissible vagary, but wholly fatal to Theosophic standing. The paragraph beginning "Now by Theosophy I mean, etc., etc.," is most unqualified in this attitude. Wherein, except in repudiation of anathemas, does this differ from the attitude of the Church? The deepest reverence for H. P. B. does not exact assertion that he only is a Theosophist who echoes her *in toto*. One of the very passages quoted from her misapprehends the whole purport of Christ's words to the adulterous woman, words disclaiming judicial function, not expressing "Divine mercy". An exaggerated doctrine of inspiration may be as mischievous in Theosophy as in Theology,—and lead, like it, to revolt. Dogmatic Theosophy being as objectionable as Dogmatic Theology. One of the most striking sentences in the article is this: "In very truth part of the mission of Theosophy in Western Europe seems to be to vindicate the teachings of Jesus against the Church that bears his name". Rama Presad continues his paper on "Karma and Reincarnation as applied to Man", and most able and powerful it is. Mr. Mead's "Theosophy and Occultism" is one of the finest articles we have ever encountered in Theosophical literature, so rich in diction and so instructive in matter that almost

any encomium is inadequate. It may be enthusiastically commended to every aspirant, every F. T. S., every believer in the things of the Spirit. "My Unremembered Self", weird and thrilling, is a caution as well as an experience. "The True Church of Christ" ends with this number. "An Outline of *The Secret Doctrine*", to appear concurrently in *Lucifer* and the *Theosophist*, is begun. Mrs. Besant's "Seven Principles of Man" continues its lucid and masterly exposition of Manas. When completed, the articles will be issued as a pamflet, and the PATH will give due notice. [A. F.]

THE VAHAN, Second Series, No. 3, makes another stride in excellence. Specimens of its very best contents are "A. B."'s answer to Question X, "J. C. S."'s to Question XII, and the Editor's to Question XIII. The PATH's "Letters that have helped me" have been translated into Spanish; Blavatsky Lodge announces its Syllabus of Discussions for Oct., Nov., and Dec.; the Public Reading Room at 7 Duke st. is now open, subscription twopence for single day; a new Lodge, "The Adelphi", is to be formed in London; a Sanskrit class is being formed at Headquarters. Mrs. Besant delivered 16 lectures in October.

"Two OPEN LETTERS to Pupils of the Christ School of Wisdom", by Isaac B. Rumford, announces the formation of a "Soul Elevating Community" with an "Edenic Life" in California. Until sanity, intelligence, and grammar become universal, there will be people to write, and others to read, such wretched drivel, nothing surpassing their ignorance except their effrontery in babbling of Christ, God, Wisdom, and other topics whereof they know nothing. The representation of Theosophy is on the intellectual level as the rest. But "Edenic Life" never lasts very long. [A. F.]

MIRROR OF THE MOVEMENT.

THE SAN FRANCISCO T. S. is a late addition to the roll of American Branches, ranking 59th. It was chartered on Sep. 22d with 18 Charter-members, 13 of whom are new and only 5 by demit. The President is Dr. Jerome A. Anderson, and the Secretary Mrs Vera M. Beane, 1420 Clay st. Its meetings will be held in the Theosophical Headquarters on Market st., where on the 22d the General Secretary formally organized and started it.

EUREKA T. S., Sacramento, after the very warm weather prevalent in Central California during the summer months, reopened its meetings on Sep. 13th, purposing to hold one every Sunday evening. A comfortable hall has been secured, and, even without any extended notice of this first meeting, about 125 were present. Mr. Hart, Superintendent of Public Instruction, took the chair, and presented the aims and objects of the T. S., together with a concise statement of what Theosophy is. He was followed at greater length by Mr. E. B. Rambo of San Francisco, who had "Karma" for his subject, and expounded its meaning and bearing and consequences and lessons. On Sep. 20th the meeting was addressed upon "Reincarnation" by Dr. Jerome A. Anderson of San Francisco. These visits and addresses from visiting Brethren have greatly cheered the workers in Sacramento, who see that Theosophy is not as strange a subject as it was, and

that there is every reason to continue their meetings and sustain them by all that thought and effort can do.

Los Angeles Branches enjoyed on Sep. 16th a visit from Mr. L. P. McCarty of San Francisco, and a lecture from him upon "Pyramids". On the 18th Mr. E. B. Rambo of S. F. met the members of the Branches for an informal talk, especially with reference to the matter of a local League of Theosophical Workers, application for which will probably soon be made.

Seattle T. S. No. 1, Seattle, W. T., has again changed its quarters, this time to Room 32, Haller Block. Each change has been a betterment. The act of a leading paper in reprinting Mrs. Besant's "What is Theosophy" has been of great service to both the Cause and the Branch.

The Aryan T. S. has been privileged to hear the first of 3 lectures prepared by its Vice-President, Miss Katharine Hillard, the Dante scholar and Lecturer upon Poetry, as one of her many contributions to Theosophic work. The 3 are:—"The Three Objects of the T. S", "Karma and Reincarnation", and "The Theosophic Conception of Evolution". The first was delivered on the evening of Oct. 13th, and the others will follow on Nov. 10th and Dec. 1st. As all were prepared for use in any quarter desiring an intelligent, yet popular, exposition of Theosophy, Miss Hillard will accept invitations to deliver any one or all of them as may be desired by Branches or groups not too distant from New York, the promoters arranging for her transit to and fro and for entertainment. It is one of the marks of Theosophy that it thus evokes from its most cultivated exponents their finest thought for the enrichment of others, and the Adept Paul's advice that men should "covet earnestly the best gifts" may now apply to not a few Theosophical centres in the Atlantic States. They certainly would be themselves invigorated, and also radiate no little truth through their surrounding communities, if availing themselves of this new opportunity so graciously provided by love and zeal.

Light T. S., Fort Wayne Ind., has been given a lecture by Dr. A. P. Buchman upon "Hypnotism, Magnetism, and Thought Transference," well thought out and with ample explanation of the physical relations of mental action. It was followed by an address by Judge O'Rourke on Theosophy in general, expounding its prominent features and especially the free spirit of inquiry which is so attractive a characteristic of the Theosophical Society. The Branch meets every Thursday evening at its rooms, 23 W. Berry st., and cordially welcomes all interested visitors.

The Devoted Theosophists in the city of Mexico who have done so much to promulgate truth in that unpromising region have just translated into Spanish and published in a neat pamflet *Theosophy from a German Point of View*. *Theosophy the Religion of Jesus* will be their next effort. Another active F. T. S. in the city of Jalapa is stirring up the public there.

Bro. F. Montolin, formerly of Madrid, now of Barcelona, has translated into Spanish the *Bhagavad Gita*, and its publication on this side of the water is under consideration.

Providence T. S., Providence, R. I., received its Charter on Oct. 19th. It has 10 Charter-Members, and is the 60th Branch on the American roll.

Boston T. S. has adopted the syllabus recommended by the General Committee on Branch Work appointed by the last Convention, and has printed the list of topics for the weekly meetings from Oct., '91, to Dec., '92. The meetings are held on Thursday evenings at 8 o'clock, at the Society's rooms, 152 Boylston st., and are open to the public.

The General Secretary's Tour.

The General Secretary left New York on Sep. 8th and passed 8 hours in Chicago, where he saw Bros. Wright and Phelon, learning from them, to his very great satisfaction, that the Chicago T. S. has taken a room in the Athenæum building which is to be kept open all day and evening. The location is good, being in the central part of the city and near the lake.

Mr. Judge reached Omaha on the 10th, and left on the 11th for Seattle, where he was the guest of Bro. F. I. Blodgett, and where on the 15th he lectured to an audience of 600 in the Opera House. He held also a meeting of the T. S. Then on the 16th he went to Tacoma and was entertained by Bro. Schwagerl, lecturing in the Unitarian Church to 250 people, and having a large T. S. gathering at his host's residence. On the 19th he went to Portland, Oregon, and lectured in the evening in the Unitarian Church to 250. The T. S. met on Sunday morning, and in the afternoon Mr. Judge spoke in the Hall of the Grand Army of the Republic upon "The sevenfold constitution of man."

On Tuesday the 21st he decended by rail to San Francisco, and was met at Oakland by a delegation from the Golden Gate Lodge. Dr. J. A. Anderson was his host. A meeting of the new "San Francisco T. S." was held that evening, and on the 22d a large private meeting of F. T. S. On the 24th the Golden Gate Lodge met at the Headquarters, the rooms being crowded, and heard an address upon the T. S. and the general doctrines and duties of members. Many were present from Oakland, Los Angeles, and San José, questions were asked and answered and, then came an informal reception. The evening began at 7.30 and ended at 10.15.

On Saturday evening, 26th, he addressed 180 persons at Alameda. At 11 on Sunday morning he visited the Sunday School in S. F. and saw its very interesting workings. It was a sort of "Mystery Play", with characters representing all the great teachers. The instruction and results impressed him as good. "These people are far ahead of New York", he writes. He spoke on Sunday afternoon at Oakland to 325, all standing room being taken and many persons turned away. His first lecture in San Francisco was on the same evening. Odd Fellows' Hall, seating 1800, was completely filled. Dr. Jerome A. Anderson used a most felicitous phrase in introducing him: "Mr. Judge", said he, "has devoted a lifetime—perhaps many of them—to the great subject of which he will speak to-night". Monday's papers gave large space to their reports of the lecture. Its success had been promoted by an attack in poetry from a distinguished local satirist. These are the poet's opening lines:—

"High old Theosopher,
William Q. Judge,
Spook-priest philosopher,
Prophet of Fudge,
Welcome among us,
Blavatskian man;
Chin us and tongue us
As hard as you can."

On the evening of Monday, 28th, he spoke in another hall on Reincarnation, and repeated this lecture at Oakland on the evening of the 2

On the 30th he went to Santa Cruz and lectured to 350 at Bierman's Hall. Intelligent questions were asked, and a number of inquirers called the next day. Here also he met the Branch and held private meetings. On Oct. 1st he went to Soquel, where he met the new Branch at the house of Mr. Wm. R. Wilson, and on the 2d went to Gilroy, lecturing at Masonic Hall in the evening and holding meetings of members. On the 3d he left Gilroy for San José, where a good audience heard him at Odd Fellows' Hall. The next day he returned to San Francisco for a lecture upon "Karma and Ethics", but visited Berkeley by special request of the Progressive Spiritualists in camp-meeting assembled, and lectured to them upon Reincarnation. At the reception given to the President-Founder the General Secretary was of course present, and to him said Col. Olcott, "Take your seat by my side as you did at New York in 1875: we were one in the work then and are now". Mr. Judge presided at the monster meeting in Metropolitan Temple on the evening of the 7th, and introduced Col. Olcott to the audience. The 8th and 9th he passed at Stockton, lecturing each evening and holding both Branch and private meetings. The press reports in Stockton were exceptionably able. On the 10th he departed for Los Angeles and arrived on the 11th, being received at the station by a delegation from the local Branches. So much interest was manifested and so much work needed attention that he remained in Los Angeles and the neighborhood nearly a week. On the 12th he lectured at Ventura to 200 in Union Hall; attended a reception on the 13th at Miss Off's, and lectured at Campbell's Hall in East Los Angeles, 25 persons standing, about 200 in all; on the 14th held a private meeting and gave lecture, and lectured at Pasadena in the evening; on the 15th he held a T. S. meeting at Headquarters and lectured in the evening; on the 16th he addressed the Ladies' Club, about 200 of the most important Los Angeles women being present. On the 17th he went to Santa Ana for an address, and on the 18th to San Diego for lectures, Branch and private meetings. Here he remained until the 21st, then departing to San Bernardino for an address in the evening. Returning to San Francisco, he gave his final lecture in San Francisco Oct. 26th, upon "The Inner Constitution of Man". He left for Sacramento on the following day, intending a lecture and private meetings there, and then proceeded to Salt Lake City.

All through Mr. Judge's tour on the Pacific Coast have been exhibited unmistakable signs of popular interest in Theosophy. Not only has the attendance at his lectures been excellent, at times even crowded, but the press has been copious in its notice of him and of his words, and has even given columns to his accounts of Indian life and the phenomena by fakirs, and to his exposition of Theosophy in interviews. The Pacific Coast Committee, always efficient and fore-seeing, had secured from him the titles of the lectures he would give, and had furnished them in advance to the Branches for selection. Thus each could choose that or those best adapted to local wants. The 4 subjects were:—"Theosophy; What it is, and What it is not"; "Reincarnation"; "Karma and Ethics"; "The Inner Constitution of Man". Three of these were delivered in San Francisco. Of the enormous value to Theosophy in America of this tour, no computation can be made.

Mr. Judge's route East is expected to be thus:—Salt Lake City, Kansas City, Omaha, Lincoln, Sioux City, Minneapolis, St. Paul, Milwaukee,

Darlington, Chicago, Muskegon, Dundee, Clinton, Decorah, St. Louis, Indianapolis, Cincinnati, Columbus, Fort Wayne, Toledo, Jamestown (N. Y.) This will bring him to New York City Dec. 4th, but some alteration is possible.

FOREIGN.

London Letter.

At last the jealously guarded doors of the press have given way before the steadily rising tide of Theosophy, and a flood of correspondence good, bad, and indifferent has for the last month kept Headquarters immersed in work.

One sentence spoken by Annie Besant in her farewell lecture at the "Hall of Science", whose brightest ornament she has been for years, broke the barriers down: one sentence (the importance of which a leading daily paper had the wisdom to appreciate) in defence of the beloved Leader and Teacher now no longer with us in bodily form: but behind those few words lay concealed the golden motive, the desire to sweep away the aspersions unjustly cast upon the name of H. P. Blavatsky, a name that future ages will venerate.

This one pure motive was the golden key that opened to Theosophy the heavily-barred doors of the conservative English Press, and for the first time in the history of the Theosophical Society full and free discussion was allowed, nay courted, by a leading London paper, the *Daily Chronicle*. Other papers followed suit in minor degrees, but for a month Theosophy has had from two to six columns daily in the above-mentioned paper.

In floods the letters of enquiry poured in at Headquarters at the rate of sometimes one hundred *per diem*. The staff were steadily at work to meet the influx of enquiry; the warfare raged steadily in attack and defence, Headquarters answering in the *Daily Chronicle* the most important points, while the "Press Branch" under Mrs. Cleather did splendid work. Every newspaper throughout the country was watched and attacks answered. One member tells me he answered about two hundred letters in one week.

Upwards of 1000 cuttings were received by the General Secretary alone, and the amount of work done can be estimated by the fact that nearly every letter of attack had one, sometimes two, answers sent by members of the T. S.

The opportunity was seized to give a public lecture on Theosophy at St. George's Hall, Langham Place, which seats 1000 people, but so intense was the interest in the public mind that 1200 managed to crowd in, and many were turned away.

Annie Besant lectured in her usual powerfully thoughtful style, Mr. Herbert Burrows was chairman, and admirably did he keep order and with perfect fairness.

Discussion and opposition were invited, and at the end of the lecture a feeble young man appeared with the famous report of the Psychical Research Society. He was given a most courteous hearing, and then—Annie Besant swept him and the report up in fragments! Space would fail to give a full account of Annie Besant's clear and accurate answers to the questions that were poured in shoals upon her. The next day another deluge of enquiries poured in upon Headquarters, letters from every part, the leading London papers gave good notices of the lecture, the first time in our history that they have thus condescended to notice us.

Demands for lectures then came in, and Annie Besant has been going rom place to place in London and in the country, lecturing to crowded audiences on Theosophy.

Everywhere is the word "Theosophy" to be heard, in the streets and in the trains, in towns and in far-off country villages. The climax arrived on Sep. 24th, when Annie Besant lectured on "Magic, white and black" at the Blavatsky Lodge. Headquarters was literally beseiged. The lecture begun at 8.30, but at 8.5 every available seat was taken, and the entrance packed with people; at 8.10 the crowd extended to the end of the covered way and to the road beyond; at 8.15 Mrs. Besant had to struggle in the kitchen and up the back stairs, and began her lecture at once. An overflow meeting was organized in the library of No. 17; that being "crowded out", a few people were talked to about Theosophy in the dining-room. The staff were in fragments at midnight with the strain of fatigue, but the tonic of realizing that H. P. B.'s work was indeed going "full steam ahead" strengthened their worn-out frames. The thought struck some of us, who spent from 7.30 to 11 in the garden between the houses conducting people backwards and forwards as they vainly tried to enter, that the astral light on the "Theosophic Chart" mentioned in the PATH must have burned brightly that night. There is now a demand for Theosophic literature in Free Libraries: our books are also getting into the large circulating libraries; a decided step in advance this denotes.

A Public Reading Room was opened on Oct. 1st at the Theosophical Publishing Office, and nearly every evening is filled with prospective meetings and classes to be held in this room.

The staff proper is very short of hands just now, Sydney P. Edge having gone to India, and Claude F. Wright, the energetic Secretary of the Blavatsky Lodge, being away on sick-leave, but members of the Lodge are giving valuable help in the evenings and are proving themselves to be brotherly in a very practical sense. Thus unity of work is drawing the Society together in a hitherto unknown way. Subjoined is a list of forthcoming lectures at the Blavatsky Lodge :—

Oct. 1.—"Reincarnation." Annie Besant.
8.—"As ye Sow, so shall ye Reap." Herbert Burrows.
15.—"Theosophy and Woman." Miss Müller, B.A.
22.—"Religions and Religion." G. R. S. Mead.
29.—"Priesthoods; True and False." Annie Besant.
Nov. 5.—"Theosophical Conceptions of Compassion and Affection." Mrs. Marshall.
12.—"Some Misconceptions about Theosophy." Herbert Burrows.
19.—"Free-Masonry." Dr. Wynn-Westcott.
26.—"Civilization; True and False." Isabel Cooper-Oakley.
Dec. 3.—"Heaven and Hell." Alice L. Cleather.
10.—"The *Bhagavad Gîtâ*." E. T. Sturdy.
17.—"Theosophy and Art." R. A. Machell.
24.—"The Law of Cycles." W. R. Old.
31.—"The Christ Myth." G. R. S. Mead.

N. B.—The name following the title of each discussion indicates the opener.

St. James Hall has been taken for a public lecture on Oct. 9th. It holds 3,000 people, and we are working very hard to fill it. Every mem-

ber is distributing notices. Annie Besant will lecture on "Theosophy and Occultism." We shall then have penetrated the heart of lecturing London, this hall being difficult to fill. I shall hope to give you a good report in my next letter.

New centres are forming in various places. The General Secretary has been requested to go to Folkestone to start one there. I hope in my next letter to be able to report much progress in this way. From all sides signs of a wonderful and growing activity present themselves. Every one seems waking up to the knowledge and comprehension of the great work left in their charge by H. P. B. ISABEL COOPER-OAKLEY, F. T. S.

THE ASTONISHING PUBLIC EXCITEMENT following the paragraph in Mrs. Besant's Hall of Science Address determined her to give a lecture in St. James's Hall with ample journalistic notice. It was a great success. Between 2000 and 3000 people were present, and the great crowd, together with its evident interest, drew from her one of her best efforts. The surplus of receipts over expenses, about £70, will go to the Building Fund. Theosophic interest does not abate, the Blavatsky Lodge grows in membership, and literature is rapidly selling.

VISIT OF THE PRESIDENT-FOUNDER.

Col. Henry S. Olcott, President-Founder, sailed from Liverpool in the *City of New York*, and reached New York on Sep. 23d. He at once proceeded to a parlor engaged for him at the Astor House, and there received 14 reporters, to whom he discoursed for one hour. The next day's papers gave copious accounts of this interview, and called attention to the fact that he was to deliver a public lecture in the evening upon "Theosophy and Madame H. P. Blavatsky." Scottish Rite Hall seats 1200: scores of people stood at the rear, and scores were unable to enter. Mr. Alex. H. Spencer, the leading speaker of the Aryan T. S., introduced Col. Olcott to the audience. The address was bright, interesting, delightfully voiced. The Col. is once more in perfect health and is somewhat stouter than of old, and his noble head with its patriarchal hair and beard would excite admiration in any part of the world.

He was to have addressed the Aryan Branch at its meeting on the 29th, but on the 27th came a telegram from the General Secretary in San Francisco urging his joining the latter at once for important Theosophical business, so that he left on the 28th instead of the 30th as purposed. Urgent telegrams sent him on the train induced him to stop *en route* at the Capital City, Sacramento, where he was met by a delegation headed by Dr. J. S. Cook. In the evening he delivered an address in Pythian Hall, the finest hall in the city, to a crowded audience. As in New York, so in San Francisco, he was beset with reporters and his portrait adorned the dailies. The *Examiner* described the tin box containing H. P. B.'s ashes, gave an engraving of it, and told of the "large crowd" at Headquarters to see it,—a fine example of "journalism", the whole being an invention. At the T. S. reception given Col. Olcott at Headquarters every Theosophist in San Francisco and vicinity who could do so attended, and there was great enthusiasm. Both the President and the Vice-President spoke at length. On

the evening of the 7th Col. Olcott lectured in Metropolitan Hall to over 600 people, his subject being as in New York. A life-sized crayon portrait of H. P. B., wreathed with immortelles, stood at his right; Mr. Judge introduced him to the audience; and the 3 old friends were thus again together. The next day he sailed in the *Belgic* for Japan, 30 or 40 ladies and gentlemen escorting him to the steamer. The deepest regret is felt all over the American Section that this visit of the beloved President was so hurried and short. But even so little has done great good, and he has himself said that he hopes to be again in the States within 2 years.

THE TRACT MAILING SCHEME.

Into the T. M. S. the General Secretary has now incorporated the operations of that invaluable "Press Scheme", devised and carried on single-handed by a most devoted Theosophist, "F. T. S.", whereby short articles on Theosophy and Theosophical news are secured publication in a large number of newspapers all over the country. Not thousands, but millions, of readers are thus becoming familiarized with our thought and terms, all from the energy of one man who uses thus his Sundays and his evenings after days of toil. The Tract Mailing Scheme will now become responsible for its postage and stationery, as well as for incidental expenses of printing and electrotyping, and this with the hope that its operations may be indefinitely extended as our Brother receives more manual aid from friends.

Since the Convention Report, 51,000 tracts have been printed and a large number of cities missionized through Directories. Yet how few have taken part in this great work! During July, August, and September the contributions were $228.33, of which $157 were given by two persons and $71.33 by twenty-two. In three months only twenty-four F. T. S. gave anything thereto! Now that the "Press Scheme" has been adopted, more funds will be needed to effectuate the work. The General Secretary can but state these facts to his Brethren, for it is they who must decide how far he can venture in his operations, and whether they shall be expanded or curtailed. It seems hard to curtail them when the time is more promising than ever before and when "zeal is more than ever needed".

NOTICES.

I.

Branch Paper No. 21, "A Theosophical View of Woman", read before Golden Gate Lodge by Mrs. Mercie M. Thirds, was mailed to the Secretaries early in October. Forum No. 28 and O. D. Paper No. 8 could not be issued till the close of the month.

II.

In consequence of numerous requests for photographs of the General Secretary, requests with which Mr. Judge is unable personally to comply, copies of a photograph made during his visit to California have been secured by the PATH and will be mailed to any address for 50 cts.

I, the Self, am woven through and through everything, and am not subject to decay.—*Sage of Rajagriha.*

OM.